

To the Kings Maiesly.

all the Bible shewing Christ, in Adams tongue: which
work would force Academiques to better agreement: as
that litle which I haue done in Ebrew, is welcome to all
forts. This I dare promise your M. by Gods help, that
you shall never repent of liberality this way: and I
most humbly request your royall wisdome to
regard aright this most weighty cause.

Your Maieslies

humble subiect,

H. BROUGHTON.

2.4.5

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10

A Censure of the late translation for
our Churches: sent vnto a Right
Worshipfull knight, Attendant
vpon the King.



THE late Bible, Right Worshipful,
was sent me to censure: which bred
in me a sadnes that will greeve me
while I breath. It is so ill done. Tell
his Maiest. that I had rather be rent
in pieces with wilde horses, then any such tran-
slation by my consent should bee vrged vpon
poore Churches. I will article.

I.

My advertisement they regarded not, but still
make SETH a foole to name his sonne sorrowfull
Enosh: whē, as they translate, men began to call
vppon the Name of God. All the ten Fathers
names beare sadnes that the seede of the serpent
would bring the flood. Thus Moyse meant.
SETH called his sonne sorrowfull Enosh: (be-
cause) Then sprang corruption in steed of cal-
ling vpon God with good vnderstanding, as
1. Pet. 3, handleth the cause. And the Babel Thal-
mud: and Iarchj 600. yeares old: & 900. Arabiq
Sadaias: and the late Iewes Pagnin, & Tremelius.
This stubburne errour deserved all punishment:

da-

dashing all the vein of the old world.

II.

Where I E S V S is called the sonne of God, Luke cap. 3. and Luke should shew by whom, & had nothing to doe with Ioseph, they in fiftene verses bring fiftene score idle wordes for accomptes in the day of iudgement: and bring Ioseph to bee the sonne of all the men there: where thus Saint Luke meant: I E S V S was called of the Father My Sonne, beeing sonne of Ioseph (as men thought) Filius not Filij, Eli filius, to each vp, filius Adam, filius Dei: so seauentie five men are by Saint Luke above the Angells (as Iewes say commonly) the Iust is above the Angells. And heere we have a cleare record how Christ came of David: and Heathen for Saint Luke, and Theophilus kept no lesse then Iewes this most royall Genealogie. Now when ours say, seauentie five times which was the son seauentie five times, they trifle. The relation of each is to Christ: and seauentie five times they obscure the comfort of mankinde. A Iew of Amsterdam obiected the Bishops error to deny the New Testamēt: that omitted how Christ should come of David. Therevpon I cleared our Lordes

Fami-

Familie. Bancroft raved. I gave the Anathema.
Christ iudged his owne cause. The New edition
crosseth me, I require it be burnt.

III.

It denyeth David ever to have bene in the
worlde, and so by a consequent Christ him selfe,
Act. chap. 13. vers. 20. where they say: God gave
them Iudges about the space of foure hundred &
fiftie yeares. It is but foure hundred and foure
score yeares from the Lambe to the Temple.
Now David was not borne before Elies death,
but ten yeares after. About 30. of the fourty yeres
in the Wildernes, with about foure hundred and
fiftie yeares, will make foure hundred and foure
score yeres. So by our Bishops all the holie storie
should bee a lye. My warning was large herein.
And two and twentie yeares agoe admired by
French in London, and by them to Zurick, how
by Iewes I cleared the text: and by my enemies
in London, as my friends wrote vpon the adver-
tisement, to super-admirable report: that none
before me did, nor would after match my heed.
And what a prank is this: That translaters sould
so mocke with the King. This meaneth S. Luk:
God

God gave them Iudges after a forte (of Law accomptes in troubled states) foure hundreth and fiftie yeares. King Edw.the IV. and K.Henry the sixt did breede such yeares. I humbly desire the King to bid the BB. answere to this.

I V.

I warned how Baasa K. of Israell was a warrior against Asa, being ten yeres dead: and Ochozias was made two yeares elder then his Father, and twentie yeares elder then him selfe. The BB. will not take the warning. The K. can iudge.

V.

Iewes denie the New Test. for these lies, Act. 7

Iacob died and our Fathers, and were caried over into Sichem. The Iewes obiect: If the N. Testament so speak, God never wrote it. Iacob was caried to Hebron not to Sychem. S. Stephen and S. Luke have trueth. The BB. have not.

And they were put in the grave which Abraham bought. S. Stephen & S. Luke never meant that all thirteen were put in one grave. They meant that Iacob was buried in Hebron: and the Patriarks in Sichem: and who would thinke that scholers should be ignorant of this? and that af-

ter open advertisemēt in two impressions? what
vse shalbe of opening truth, if men may despise
it?

3.

Abraham bought no sepulchre in Sichem. And
the sepulchre there was bought for sheep. Thise
the terme Keshita is vsed, and still in the Chaldie
and Greeke for sheepe. The margent note for
sheepe burneth the hart of the Translatours: who
bade them put the error in the text, and right in
the margent?

VI.

The Angel Gabriels message to Daniel the good-
liest of men, is the Lampe to both Testamentes:
But the trāslation now, as the former, maketh it
bitter: and foolish. By it Christ was to end Moy-
ses after seauentie weekes: that is foure hundred
and ninetie dayes. The Angel spake of yeares.
And why should the Church bee vexed with a
doubtfull terme? And what can this meane? Hee
shall confirme the covenant with many for one
weeke. The Covenant is perpetuall: not a cove-
nant for week. Besides, Prince there twise is Mes-
sias: and his People were the Iewes: so the
Iewes should destroy their owne Citie. and ma-
ny

ny more vnlearned speeches darken the Angell
speaking of the Angel of the Covenant: who wil
not beare with our sinnes, Exod. 23.

VII.

In Chap. II. 38. They leave atheisme in the text:
blaming worship of the God almightie: & put
my translation in the margent, and would make
the Angells speach vncerten, about the name of
God.

VIII.

The precious twelve stones, Exod. 28. be eve-
rie one translated by the Ho. Ghost, Apoc. 21. So
that the dumbe stones speak of the Bibles storie.
This made a learned Rabbi affect the gospel. And
I have handled all often, to approbation of the
best learned. They who can cite Rabbines varie-
tie to disturbe the New Test. & to crosse opened
trueth, must be told they halt before a cripple. I
will suffer no scholer in the world to crosse me
in Ebrew and Greek, when I am sure I have the
trueth. Men that meant quietnes, would never
have dealt thus.

IX.

The H. Ghost should not be cōremned in Greek
spelling of Ebrew, as in Ragau, Luc. 3. after the 70
Gen. 11. It is barbarously perverted into Reu.

Sadik

Sadik and Ain in Chaldea had one forme and sound, as in Daniels Chaldie: the Ebrew S. is expressed by ain. and so Saint Peter calling Balaam the sonne of Bosor, sheweth that he was then in Chaldea: where ain was expressed by an S. as Thalmud Ierusalemie in Megilah and R. Azarias in a learned treatise noteth. This was a litle before Saint Peters martyrdome: and as from Babylon he wrote his first Epistle, shewing that God had his Church there, as was tolde Psal. 87. So from Babylon he wrote his second. And being a Prophet he would not goe to Rome to Saint Paules Bishoprick to be kild, where he had not taught. The Bishops had fell the bridgema-ker of Rome, by one letter Ain pronounced S in Chaldea and Arabia only: if they had followed the Holy Ghost to call Baalam the sonne not of Beor or Boor, but of Bosor: so it had appeared that he was never neare Rome. And Origen in Euseb. the first auctor of his being there: yet telleth that he kept in Asia til a litle before his death. And if Peter ever had bene neare Rome, he being a Prophet, & seeing what stirres would arise, had written some note of his being there: and of the

occasions of his cariage in that hated Citie that
killed Christ, as S. Luke and Paule shew Pauls oc-
casiō. but not one syllable hath he bent that way.
And Balzam the sonne of Bosor had beaten Italy,
no lesse then whē he sayth: and that people shall
afflict Heber (whereof Christ was more then all
the rest together) and shall hold on to destructi-
on. As John most grammatically translated the
Ebrew.

EPILOGS.

I blame not this that they keepe the vsual style of former
translations in the Church: that the people should not
be emazed. For the learned the Geneva might be made
exact: for which paynes whole; so, yeres I haue bene called
vpon, and spent much time to my great losse by wicked
hinderance. When you find the K. at leasure shew his M.
this short advertisement. And if his Highnes bid me again
as once by the Earle of Pembroke, shew faultie places. I will
in a few sheetes translate what I blame most: that they may
be sent to all Churches, that haue bought Bibles. So all
may be well pacified. The K. meant Royally: but froward
would be froward: who haue felt it: as I was sure they
should. Of late by M^r. Pat. Balfour I heard of most Royall
bent: and many of Germanie write me the same. Tell his
H. it shall not be lost, by Gods helpe.

Your Worships in
heartie reverence,

H. BROVINGTON.

